Islamic Educational and Cultural Research Center (IECRC)
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# Hazrat Ghaus-e-A'zam Shaykh Syed Abdul Qadir Jilani (may Allah be pleased with him)

*Name*

Hazrat Abu Muhammad Muhiyuddin Shaykh Abdul Qadir Jilani (may Allah be pleased with him)

*Famous As*

Ghaus-e-A'zam (The Greatest Helper) / Piran-e-Pir

*Birthplace*

Jilan, Iran

*Birthdate*

Ramadan 1, 470 Hijri

*Shaykh*

Hazrat Shaykh Abi Saeed Makhzumi (may Allah be pleased with him)

*Tareeqat*

Qadri

*Famous Incidents Before & Around his Birth*

- Hazrat Junayd Baghdadi (may Allah have mercy on him) once said during one of his exhortations: "His foot is on my neck". Upon inquiry by his listeners as to an explanation for this statement, Hazrat Junayd said: "It was shown to me through *Kashf* (opening) that the later part of the 5th century Hijri will witness the birth of a great saint and wali of Allah Almighty whose name will be Abdul Qadir and who will be praised as Muhiyuddin. His birthplace will be Jilan and resting place will be Baghdad and he will say, "My foot is on the neck of every wali". Upon witnessing his greatness [through this *Kashf*], I surrendered my neck and said the words that you heard.

- Shaykh Abdul Qadir Jilani's (may Allah be pleased with him) father, Hazrat Abu Salih Musa Jangi Dost (may Allah have mercy on him), once during his spiritual exercises was passing along the side of a river. He had not eaten for several days. He saw an apple fallen on the side of the river. The intense hunger resulting from not having eaten for over three days made him eat the apple. However, after eating it, he realized that someone must have owned this apple without whose permission he had eaten it. Consequently, he set out in search of the owner of the apple along the side of the river. He had only gone a short distance when he saw a garden which had trees laden with ripe apples which were hanging over the water [due to their weight]. Hazrat Abu Salih (may Allah have mercy on him) understood that the apple

he had eaten must have come from this garden. Upon inquiring, he found out that the owner of the garden was Hazrat Abdullah Somi (may Allah have mercy on him). He therefore presented himself to the owner and sought an apology for having eaten an apple from his garden without his permission. Hazrat Abdullah Somi (may Allah have mercy on him), who himself was a man of God, recognized this young man's extraordinary piety and righteousness. Hazrat Abdullah Somi (may Allah have mercy on him) therefore decided to keep Hazrat Abu Salih (may Allah have mercy on him) as the caretaker of this garden for a while and told him that at the end of the appointed term, he would consider his apology. Hazrat Abu Salih (may Allah have mercy on him) worked with much dedication and the end of the appointed term approached Hazrat Abdullah Somi (may Allah have mercy on him) in regards to his apology. At this point, Hazrat Abdullah Somi (may Allah have mercy on him) said that there was one more condition that Hazrat Abu Salih (may Allah have mercy on him) would have to fulfill. He said that he had a daughter who was blind in the eyes, deaf in the ears and handicapped in the arms and legs. Hazrat Abu Salih (may Allah have mercy on him) would have to accept her in marriage in order for his apology to be accepted. Hazrat Abu Salih (may Allah have mercy on him) accepted this. However on the marriage night when Hazrat Abu Salih (may Allah have mercy on him) found his wife to be free from all these aforementioned external defects and on the contrary found her to be blessed with external beauty, he became apprehensive that perhaps he had married the wrong girl. Perplexed, he left the room. Hazrat Abdullah Somi (may Allah have mercy on him) sensed his dilemma and said, "O Prince, this is your wife and whatever I had said about her is all true. She is blind in that she has never lifted her eyes towards a non-Mahram. She is deaf in that she has never heard anything against the Shariah. She is handicapped in the hand in that she has never done anything against the Shariah with them and she is handicapped in the legs in that she has never stepped out of the house against the Shariah." Hazrat Abu Salih (may Allah have mercy on him) was ecstatic upon hearing these words and thanked Allah, Most High. Hazrat Ghaus-e-A'zam is the blessed son of these two extraordinarily pious individuals.

- Hazrat Abu Salih Musa Jangi Dost (may Allah have mercy on him), Shaykh Abdul Qadir Jilani's father, had a dream in which he saw our Beloved Prophet (prayers and peace of Allah be upon him) who said to him, "O my son Abu Salih, Allah, Most High has given you an offspring who is my son and beloved and also the beloved of Allah. And his ranking among the Awliya (Friends of Allah) is akin to my ranking among the Prophets."

- As a newborn, during the entire month of Ramadan, Shaykh Abdul Qadir Jilani (may Allah be pleased with him) did not drink his mother's milk from dawn until sundown.

- On the night of the *Mi'raaj* (Ascension), the Prophet Muhammad's (prayers and peace of Allah be upon him) blessed foot rode on the neck of Shaykh Abdul Qadir Jilani (may Allah be pleased with him) and that mark was present on his neck when he was born.

***Lineage***

Hazrat Ghaus-e-A'zam (may Allah be pleased with him) is a "*Najeeb-ut-Tarfayn*" Syed, i.e. his father, Hazrat Abu Salih Musa Jangi Dost's (may Allah have mercy on him) lineage traces back to Imam Hasan (may Allah be pleased with him) and his mother, Sayyida Umm-ul-Khayr Amat-ul-

Jabbar Fatimah's (may Allah have mercy on her) lineage traces back to Imam Husayn (may Allah be pleased with him).

### *Famous Incident During his Life*

When Hazrat Ghaus-e-A'zam (may Allah be pleased with him) was young boy, on the day of 'Arafah in his village of Jilan, he began ploughing the field behind a bull. The bull looked at him and said, "O Abdul Qadir! You weren't created for this." Startled, the young Shaykh returned home and asked his mother to send him to Baghdad to acquire knowledge. His mother was extremely pleased and prepared to send him off. She brought him the 80 dinars that his father had left her. The Shaykh left half of it for his brother and his mother sewed the other 40 dinars into his garments. She exhorted him to **speak the truth under any and all circumstances**. She bid him farewell for the sake of Allah and said that she would now see him on Yaum-ul-Qiyamah.

Hazrat Ghaus-e-A'zam (may Allah be pleased with him) proceeded for Baghdad with a small caravan that was headed in that direction. On the way, the caravan was attacked by 60 bandits. One of them came to the young Shaykh and asked if he had anything on him, upon which the Shaykh replied that he had 40 dinars sewed into his garments. The bandit [not being able to believe the boy's honesty], thought that he was just joking. Another bandit came and had the same experience. They went and reported this to their leader who then called the boy and asked him what his motivation was in revealing his possession. The young Shaykh (may Allah be pleased with him) said that his mother had emphasized that he must always speak the truth and he couldn't break his promise to her. These words penetrated and touched the heart of the leader of the bandits and he felt extreme remorse that this young boy was not breaking his promise to his mother and he had all these years been breaking his vows to his Lord. The leader of the bandits repented at the hands of the young Shaykh (may Allah be pleased with him) and all the other bandits followed suit.

### *Education & Spiritual Struggles*

Hazrat Ghaus-e-A'zam (may Allah be pleased with him) reached Baghdad and took admission in Madrasah Nizamiya, which was the most prestigious and world renowned educational institution of its time, where highly qualified teachers taught students of knowledge. In a few years, Hazrat Shaykh mastered all the external knowledges and sciences.

The Shaykh (may Allah be pleased with him) experienced much hardship during his years acquiring education. The 40 dinars that his mother had given him depleted quickly and he had reached the point of starvation. One day, extremely weak with hunger, he went and sat in a masjid. A young non-Arab man entered the masjid with some bread and meat and sat himself down in a corner and began eating. When the man saw the Shaykh he approached him, offered him some food and asked where he was from. The Shaykh said that he was from Jilan and had come to Baghdad to acquire knowledge. The young man asked him if the Shaykh knew a young man by the name of Abdul Qadir form Jilan upon which the Shaykh responded that that was him. The young non-Arab man became very anxious and said that he had been searching for the Shaykh because his mother had sent some money for

him. However, no one had been able to give the young non-Arab man the whereabouts of Shaykh Abdul Qadir (may Allah be pleased with him). The young non-Arab man went on to explain that when he ran out of his own provisions, after having not eaten for three days, he was forced to buy some food from the money that Shaykh Abdul Qadir's mother had given for Shaykh Abdul Qadir and this was the food that he was offering him at that moment. This made Shaykh Abdul Qadir the real owner of the food as it had been bought with his money and the young non-Arab man was his guest. The Shaykh (may Allah be pleased with him) was delighted and consoled the young man and partook in the eating.

The Shaykh (may Allah be pleased with him) experienced extreme physical hardships, as part of his spiritual training during his stay in Iraq where for 25 years he wandered its bleak and barren deserts where no one knew him. Although during this time, the Jinn came to him to take from his knowledge. Hazrat Khidr (may Allah have mercy on him) also contributed to his training by asking him to stay in one place for three years. During these three years, one year he only ate some leaves and did not drink any water, the next year he ate nothing and only drank water and the next year he did not eat or drink anything and also did not sleep. Armies of the devils would try to attack him but he would feel a voice from the unseen encouraging him to be steadfast against them.

The Shaykh (may Allah be pleased with him) narrates that even after all the spiritual exercises and hardships, and roots of the diseases of the heart leaving him, he did not find himself at his destination. He tried to enter through the door of *Tawakkul* (reliance) and found a huge crowd at this door and passed through it. He then arrived at the door of *Shukr* (gratitude) where he also found a large crowd and passed through here as well. He then arrived at the door of G*hina* (independence) where there were also lots of people and passed through here as well. Then he arrived at the door of M*ushahida* (witnessing) where he had the same experience as the previous doors. Finally he reached the door of *Faqr*, which he found empty. Here he found all those things that he had abandoned in his spiritual struggles. He found a great spiritual treasure here and felt true liberation of the soul.

As the Shaykh (may Allah be pleased with him) was being elevated in spiritual ranks, once during a stay in a very harsh desert, he saw a light in the sky and a strange shape appeared who said, "O Abdul Qadir! I am your Lord and whatever I have made haram on others, I make halal on you. So do whatever you feel like." Upon hearing this, Shaykh Abdul Qadir Jilani (may Allah be pleased with him) said, "*A'oodhu billaahi minash shaytaanir rajeem*". The light immediately disappeared and was replaced by darkness and the face became smoke [it was the devil] and said, "You were saved due to your knowledge, otherwise I have taken astray 70 people of Tareeqat through this method."

### *Introduction to Silsila-e-Qadriya*

One of the earliest Sufi orders was founded by Shaykh Abdul Qadir Jilani (may Allah be pleased with him, d. 1166 C.E.), a student of Hanbali Fiqh, in Baghdad. The Sufis of the Qadriya order laid great stress on the purification of the self. According to this philosophy, purification of the mirror of the heart from the rust of the carnal, animal and satanic qualities is the essential part of ones spiritual as well as physical life. These Sufis maintain

that the human soul came from the world of command and is capable of reflecting the Divine Effulgence. But due to the impurities of the self, it does not do so. For instance, if the mirror becomes rusty it cannot reflect any form placed before it, but when the rust is removed, it begins to reflect clearly. In the same manner, if one mirror is placed before another, what is in the first mirror is reflected in the second one. In this way, the philosophy explains that if the seeker's heart is clean like a clear mirror, the beauty of the Beloved reflects in it.

The Qadiriya School of Islamic Mysticism is based entirely upon the principles of Shariah. In this Tradition, the disciple (murid) accepts Shaykh Sayyiduna Abdul Qadir Jilani (may Allah be pleased with him) as his Shaykh, testifying that the 'ahd (bayt, i.e. swearing allegiance by the hand) he is taking is the 'ahd of Almighty Allah and His Apostle (Allah bless him and give him peace) and that the hand of the Shaykh is that of Shaykh Sayyiduna Abdul Qadir Jilani (may Allah be pleased with him), and is expected to subordinate his will to his Pir (Spiritual Guide).

He is our Master, the exemplar of the splendid saints (awliya), the Lordly Cardinal Pole (*al-Qutb ar-Rabbani*), The Spiritual Helper (Ghawth), the Sultan of the people of the Spiritual Path (*ahl at-Tariq*), the incomparable, the universal and the pure foundation. Shaykh Sayyiduna Abdul Qadir Jilani (may Allah be pleased with him) once said:

*"I am the Shaykh of the Angels, of human beings and of the jinn."*

In common with other Sufi orders, the Qadiris institute certain rites and symbols, which differ from country to country. They appear to have favored green as a color. It is mentioned that at Shaykh Sayyiduna Abdul Qadir Jilani's (may Allah be pleased with him) hands more than five thousand Jews and Christians became Muslims. More than a hundred thousand ruffians, outlaws, murderers, thieves, and bandits repented and became devout Muslims and gentle Dervishes. The Sultan of Saints explained that he reached that blessed state by wandering 25 years through desolate deserts of Iraq and slept in the lonely cold ruins to fight the voice of his disobedient, unruly ego. Not anyone can do this, it takes a special person, a 'spiritual soldier', to walk away from the 'comfort zone' and fight his ego for 25 years in the desolate, cold, lonely desert.

***Why Bayt is important***

Hazrat Allama Iqbal (may Allah have mercy on him) says:

*"What! Has anyone attained perfection by only books? It is simple to understand that one cannot become a carpenter without sitting in the company of a carpenter, one cannot become a tailor without the companionship of a tailor, and one cannot become a calligraphist without the company of a calligrapher. In short, one cannot attain perfection or become an expert without the companionship of an expert."*

In the same manner, the companionship of a pious man will induce piety in you. Similarly, the companionship of an evil man will induce evil in you. He who searches for association

with Allah Ta'ala, has to acquire the association of the *Auliyaa-e-Kiram*. Companionship with the pious for even a moment is superior to a century of *Zuhd* (abstention) and *Itaa'at* (obedience).

Shaykh Abdul Qadir Jilani (may Allah be pleased with him) said "If a person is unable to differentiate between a true and a false Murshid, he should read two rakats Nafil for achieving recognition of Allah at Tahajjud time. Then he should ask Allah to inform him of those pious people who would be able to guide him on the Right Path. He should beseech Allah to show him the person who will intoxicate him with Allah's love and adorn the eyes of his heart with the light of Allah's closeness and inform him of unseen happenings that he personally witnessed." Insha Allah by doing so, one will receive the answer. (Al-Fath-ur-Rabbani, p 146)

The state of Tazkiyah (self-mortification) cannot be achieved if one does not associate one's self with a Shaykh. There are teachers for every subject and knowledge. If for example, it is a question of Fiqh, we have to approach a Mufti, who knows the answers. However it is difficult to study the condition of the inner self and to recognize the maladies within anyone without proper education and guidance. The hidden weaknesses are very imperceptible and fine. Something may be very good and another might be evil but it is very difficult to distinguish between the two. For example, arrogance is an unlawful trait and it is wajib (compulsory) to shun it because it is the root cause of all maladies but there is another quality, self-respect, which is wajib to develop. However, the line dividing the two must be determined, i.e. at which point does self-respect end and arrogance begins. It is not possible for everybody to determine the line of demarcation between the former (*Fadail*) and the latter (*Razail*). Therefore, in order to know and treat the spiritual ailment one needs to have a Spiritual Master or Shaykh. The *Salik* (seeker) should get the *Razail* corrected by his Shaykh, one by one.

***Deathdate (Urs)***

Rabi-uth-Thaani 11, 561 Hijri at the age of 91

***Burial Location (Mazaar)***

Baghdad Shareef, Iraq

It is Allah Almighty's great mercy and blessing that He has sent Shaykh Abdul Qadir Jilani (may Allah be pleased with him) to the Ummah of His Beloved Prophet Muhammad (prayers and peace of Allah be upon him) as the Great Helper to call upon during our times of distress and need. Today's tumultuous and confusing times need his succor more than ever. May Allah Almighty guide us all to follow in the footsteps of His beloved Friends and to seek their help and guidance on our journey to our Lord. (Aamin).

***Information Source***


1. Mazhar-e-Jamal-e-Mustafai by *Sufi Syed Nasiruddin Hashmi Qadri Rizwi Barkati* published 1985, Pakistan International Printers Limited, Lahore
2. Living in the Abode of Peace and Purification by *Prof. Dr. Mohammad Ahmed Qadri & Dr. Syeda Saiqa Zubeda* published 2003, IECRCNA, California